HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

Address from the Harrisburg Anti-Slavery Society.

At the late meeting of the self-styled "friends of the integrity of the union, opposed to the schemes of the immediate abolitionists," at Harrisburg, Pennsylvania, the following address was drawn up and presented to the meeting by the Harrisburg Anti-Slavery Society. The design of presenting it was to show to the meeting and to the world what are the views and objects of the abolitionists, that the tendency of their measures is not unfavorable to a continuance of the union, but on the contrary well adapted and necessary to its preservation.

To the president and members of the convention of the "friends of the integrity of the union, opposed to the schemes of the immediate abolitionists;" called to meet in Harrisburg on the first Monday in May, 1837.

GENTLEMEN:—

As citizens of Pennsylvania, and as Pennsylvania abolitionists, whose schemes you feel called upon to oppose, we beg leave, most respectfully, to solicit your candid attention to the following condensed view of our principles and objects:

1. We are accused of interfering in matters with which we have no concern. This we most emphatically deny. If a heathen slave could say "Homo sum, et humani a me nil alienum puto," (I am a man, and therefore interested in every thing human) much more are we bound to act on this principle, who profess regard to that religion which teaches us to consider every member of the human family as a brother whom we are to love as ourselves.

We maintain that there are, at the present time, the highest obligations resting upon the people of the free states, to endeavor by every moral and constitutional means, to remove slavery from the country. They are now living under a pledge of their tremendous physical force, to fasten the galling fetters of tyranny upon the limbs of millions in the southern states;—they are liable to be called at any moment to suppress a general insurrection of the slaves;—they authorize the slave-owner to vote for three-fifths of his slaves as property, and thus enable him to perpetuate his oppression;—they support a standing army at the south for its protection, and they seize the slave who has escaped into their territories, and send him back to be tortured by an enraged master or brutal driver. This relation to slavery we maintain to be criminal and full of danger, and consequently, that it *ought of right, and absolutely must be broken up.*

2. We believe that congress has no more right to abolish slavery in the southern states than in the French West India Islands. Of course we desire no national legislation on this part of the subject.

3. We hold that slavery can only be lawfully abolished by the legislatures of the several states in which it prevails, and that the exercise of any other than moral influence, to induce such abolition, is unconstitutional.

4. We believe that congress has a right, and is solemnly bound to suppress the domestic slave trade between the several states. And further, that congress has the same right to abolish slavery in the district of Columbia, and all other portions of our territory which the constitution has placed under its exclusive control, that the state governments have within their respective jurisdictions, and that it is their duty to efface so foul a blot from the national escutcheon.

5. We believe that American citizens have the right to express and publish their opinons of the constitutions, laws and institutions of any and every state and nation under Heaven; and we mean never to surrender the liberty of speech, of the press, or of conscience—blessings we have inherited from our fathers, and which we intend, as far as we are able, to transmit unimpaired to our children.

6. We have uniformly deprecated all forcible attempts, on the part of the slaves, to recover their liberty. And were it in our power to address them, we would exhort them to observe a quiet and peaceful demeanor, and would assure them that no insurrectionary movement on their part, would receive from us the slightest aid or countenance.

7. We believe slavery to be *sinful*, injurious to this, and to every other country in which it prevails; we believe immediate emancipation to be the duty of every slave-holder, and that the immediate abolition of slavery, *by those who have the right to abolish it*, would be safe and wise. By immediate emancipation we do *not* mean that the slaves shall be deprived of employment and turned loose to roam as vagabonds.—We do *not* mean that they shall be immediately put in possession of *all* political privileges, any more than foreigners before naturalization, or native citizens not qualified to vote, nor that they shall be expelled from their native country as the price and condition of their freedom. But we do mean that all property of man in man should *instantly cease;*—that the right of all men to a fair recompense for their labor, should be practically as well as theoretically admitted;—and that all the people of these United States should be equally secured in the possession of the "inalienable rights," recognized in the declaration of independence, "*of life, liberty, and the pursuit of happiness.*" We do not advocate the emancipation of the colored race from law; on the contrary, we plead for them that they may be placed under its control and protection. *We do not address ourselves to the oppressed;* but with hearts of benevolence to both master and slave, we beseech the master to grant to his slave, what humanity, justice, interest, conscience and God demand. By immediate emancipation, therefore, we mean that measures shall be immediately taken to deliver the slave from the arbitrary will of the master, and place him under the salutary restraints and protection of law. We see no absurdity in the use of immediate, as applied to these measures, nor do we transcend the ordinary force of language when we call an important and complex public measure an immediate one, if it be promptly commenced, with the honest determination of urging it on to its completion. The immediate subjugation of a revolted province, may be consistently urged by the senator who knows that a protracted campaign may intervene between the decree and its accomplishment. Or as our fathers, on the fourth of July of 1776, declared the United States a free and independent nation, notwithstanding it required seven years' conflict to place them in full enjoyment of the blessing.

8. We are accused of acts which tend to a dissolution of the union, and even of wishing to dissolve it. We have never "calculated the value of the union," because we believe it to be inestimable; and we are firmly persuaded that the abolition of slavery will remove the chief danger of its dissolution. Our country is so knit together, in all its parts, that nothing will be likely ever to sunder it but the conflicting views and interests growing out of slavery. Again and again have we seen the dissolution of the union threatened, and mainly, as conceded by leading men of all parties, through the influence of slavery. Scarcely is one crisis passed when another impends, and it is evident that this succession of dangerous excitements will never end but by the removal of its cause.

Our plans enable us to seek the removal of this cause by means which cannot endanger the security of the national compact, and which, when successful, will greatly strengthen the bonds of our union. The only power to be employed is that of a reformed public opinion; and even a dissolution of the union will not shield slavery from such attacks.

9. We are anxious to protect the rights, and promote the education, virtue and happiness of the colored portion of our population, and on this account we have been charged with a design to encourage intermarriages between the whites and blacks.—This charge has been repeatedly, and is now again denied; while we repeat that *the tendency of our sentiments is to put an end to the brutal and heaven-daring amalgamation, which now prevails wherever slavery exists.*

Such, fellow-citizens, are our principles, and so far as we know and believe, such are the doctrines held by all the anti-slavery societies, in the land. And now we ask, are you prepared to denounce these sentiments, as unworthy of Pennsylvanians, of republicans, or of christians? If so, we beg leave most earnestly to request, that you will send forth, *a full, explicit and definite* statement of the views entertained on the subject of slavery, &c., by your respectable body, that the community may compare your creed with ours, and draw their own conclusions.

Our object is purely moral. It is to deliver our colored brethren from slavery, and our white fellow-citizens from the guilt of oppression, the fair fame of our country from the stinging reproach of hypocrisy and tyranny, and ourselves and posterity from the judgments of an offended God. This object, through the blessing of God, we expect to accomplish. The *moral force* of the universe is pledged to sustain our cause.—All the history of the past cheers us on to strenuous efforts. The doctrine of immediate emancipation must ultimately, and we hope speedily, banish slavery from the face of the earth.

Very respectfully, gentlemen,
Your fellow-citizens,
NATHAN STEM,
WM. W. RUTHERFORD,
A. GRAYDON,
WASHINGTON BARR,
WILLIAM ROOT,
M. M'KINNEY,
AUGUSTUS O. HEISTER,
JOHN WINEBRENNER,
PHILIP ENSMINGER,
Managers of the Harrisburg Anti-Slavery Society.

The *Colored American* thus notices the late meeting of the American A. S. Society.

The anniversary of the American Anti-Slavery Society took place according to appointment in the Broadway Tabernacle, Tuesday, 9th inst.

There were not short of four thousand persons present. A breathless stillness prevailed throughout the exercises, and the large and highly respectable audience, retired to their homes, convinced of the righteousness of the cause in which they are engaged, and of its success, from its inseparable connection with the cause of Jesus Christ, and His poor.

The audience was severally addressed by Alvin Stewart, James G. Birney, and Charles C. Burleigh, Esqrs., and by the Rev. Messrs. Charles Gardner, and Orange Scott. The speeches were respectable, and we hope, will be productive of much good.

The Annual Report, prepared, and read in part, by Professor Wright is a splendid document.

It tells volumes in favor of the cause of human rights. Who that reads or hears it read, *can doubt for a moment*, that God is in this work. None but he, in whose hands are the hearts of all men, could have so prospered the efforts of the society.

The mighty BABEL of slavery has been attacked, and her DAGON, prejudice, dragged out, and will be dashed in pieces, and its ashes scattered to the winds of heaven.

The principles and doctrines of the American abolitionists are based on the throne of God, and are as strong as the pillars of heaven, which cannot be removed. Wicked men, interested slave-owners and their abettors, may oppose them for a while, but the day is not distant, when they will find themselves, "haply, fighting against God," and will yield to the VICTORS OF THE LORD OF HOSTS.

From the same paper we take the following notice of the Colonization Society, which shows most conclusively the estimation in which our colored brethren hold its operations and designs, and the confidence which they repose in its fallacious pretentions as the only way of effecting the abolition of slavery.

The anniversary of the above society took place in Dr. Spring's church, on Wednesday evening 10th inst. The audience was large and respectable, and the addresses, delivered by the Rev. Drs. Carrol and Fisk, and the Rev. Messrs. Reynolds and Hunt, were able, ingenious productions.

The Rev. speakers honestly confessed their compromise with prejudice,—their partizanship with satan. And in as much as this principle of the devil dwelt in their hearts, and they never intended to give it up, it was impossible that the colored man could be elevated in this country.

This is the sum total of all that was said, and every plan recommended, and every purpose determined, was in view of, and under the influence of such sentiments.

The addresses were interlarded by some anecdotes, in reference to prejudice, that we *modestly and unhesitatingly affirm*, CANNOT BE PROVED, notwithstanding the high authority they came from.

That the measures of the American Colonization Society, are of the evil ONE, founded in prejudice, and not in benevolence, their doings plainly show, and that God is not with them, the blasting and mildew which attend all their operations, the shifting and intrigue, the cant and hypocrisy, which constitute and fill up its measures, FULLY PROVE.

The cause of humanity has nothing to fear from that society. Its day is past. The image of the BEAST is on its forehead. It may rage and roar, and scatter its poison for a little season, but we warn its members, that very soon, the light of truth will extinguish its dark castle, and the fire of God will burn up its hay and stubble.

From Zion's Herald.

Old Fashioned Abolitionism.

MR. EDITOR—While, as a general thing, the friends of the Herald congratulate themselves on its improved character and condition—in some few instances I have heard the sentiment expressed, that it was a little too highly seasoned with *modern* abolitionism. To neutralize the effects of some of this high seasoning, I propose to furnish a few extracts from a pamphlet on *ancient* abolitionism. This little work was given me by one of the oldest members of the New-England Conference, now living. It was published in Philadelphia, for Rev. Ezekiel Cooper, in 1804, at which time it was made the duty of Methodist preachers to give it a general circulation. The author, a Presbyterian minister, delivered this address before a State Convention, held at Danville, Kentucky. J. HORTON.

May 3.

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Sir, I have lived free, and in many respects happy, for near sixty years; but my happiness has been greatly diminished, for much of the time, by hearing a great part of the human species groaning under the galling yoke of bondage. In this time I lost a venerable father, a tender mother, two affectionate sisters, and a beloved first born son; but all these together have not cost me half the anxiety that has been occasioned by this wretched situation of my fellow men, whom without a blush I call my brethren. When I consider their deplorable state, and who are the cause of their misery, the load of misery that lies on them, and the load of guilt on us for imposing it on them; it fills my soul with anguish. I view their distresses, I read the anger of heaven, I believe that if I should not exert myself, when, and as far, as in my power, in order to relieve them, I should be partaker of the guilt.

A slave is a human creature made by law the property of another human creature, and reduced by mere power to an absolute unconditional subjection to his will.

This definition will be allowed to be just, with only this one exception, that the law does not leave the life and the limbs of the slave entirely in the master's power: and from it may be inferred several melancholy truths, which will include a sufficient answer to the main question.

In order to a right view of this subject, I would observe, that there are some cases, where a man may justly be made a slave by law. By vicious conduct he may forfeit his freedom; he may forfeit his life. Where this is the case, and the safety of the public may be secured by reducing the offender to a state of slavery, it will be right; it may be an act of kindness. In no other case, if my conceptions are just, can it be vindicated on principles of justice or humanity.

As creatures of God we are, with respect to liberty, all equal. If one has a right to live among his fellow creatures, and enjoy his freedom, so has another; if one has a right to enjoy that property he acquires by an honest industry, so has another. If I by force take that from another, which he has a just right to according to the law of nature, (which is a divine law,) which he has never forfeited, and to which he has never relinquished his claim, I am certainly guilty of injustice and robbery; and when the thing taken is the man's liberty, when it is himself, it is the greatest injustice. I injure him much more, than if I robbed him of his property on the high-way. In this case, it does not belong to him to prove a negative, but for me to prove that such forfeiture has been made, because if it has not, he is certainly still the proprietor. All he has to do is to shew the insufficiency of my proofs.

A slave claims his freedom, he pleads that he is a man, that he was by nature free, that he has not forfeited his freedom, nor relinquished it. Now unless his master can prove that he is not a man, that he was not born free, or that he has forfeited or relinquished his freedom, he must be judged free; the justice of his claim must be acknowledged. His being long deprived of this right by force or fraud, does not annihilate it; it remains; it is still his right. When I rob a man of his property, I leave him his liberty, and a capacity of acquiring and possessing more property; but when I deprive him of his liberty, I also deprive him of this capacity; therefore I do him greater injury, when I deprive him of his liberty, than when I rob him of his property. It is in vain for me to plead that I have the sanction of law; for this makes the injury greater, it arms the community against him, and makes his case desperate.

If my definition of a slave is true, he is a rational creature reduced by the power of legislation to the state of a brute, and thereby deprived of every privilege of humanity, except as above, that he may minister to the ease, luxury, lust, pride, or avarice of another, no better than himself.

We only want a law enacted that no owner of a brute, nor other person, should kill or dismember it, and then in law the case of a slave and a brute is in most respects parallel; and where they differ the state of the brute is to be preferred. The brute may steal or rob, to supply his hunger; the law does not condemn him to die for his offence, it only permits his death; but the slave, though in the most starving condition, dare not do either, on penalty of death, or some severe punishment.

Is there any need of arguments to prove, that it is in a high degree unjust and cruel, to reduce one human creature to such an abject wretched state as this, that he may minister to the ease, luxury, or avarice of another? Has not that other the same right to have him reduced to this state, that he may minister to his interest or pleasure? On what is this right founded? Whence was it derived? Did it come from heaven, from earth, or from hell? Has the great King of heaven, the absolute sovereign disposer of all men, given this extraordinary right to white men over black men? Where is the charter? In whose hands is it lodged? Let it be produced and read, that we may know our privilege.

This reducing men is an indignity, a degradation to our own nature. Had we not lost a true sense of its worth and dignity, we should blush to see it converted into brutes. We should blush to see our houses filled or surrounded with cattle in our own shapes.—We should look upon it to be a fouler, a blacker stain, than that with which the vertical suns have tinged the blood of Africa. When we plead for slavery, we plead for the disgrace and ruin of our own nature. If we are capable of it we may ever after claim kindred with the brutes, and renounce our own superior dignity.

From the National Enquirer.

Memoirs of Archy Moore.

We have never entertained a fondness for the "tales of fiction," with which the modern literary world abounds. There is a kind of *insubstantiality* connected with the very idea of them, that even neutralizes our admiration of the beautiful and fascinating style in which many of them are written.—But we must admit that this kind of narration is better calculated than any other to give a *general* view of the manners, customs and practices, of a large body of people; and if founded on positive facts, although the incidents are collected and arranged a little differently from the usual or real plan, they are thus brought to a focus, and presented to the mind with much greater force, than it could otherwise be done.

With these views, we have been induced to glance over a few pages of the little work entitled "*The Slave or Memoirs of Archy Moore.*" In what we have read, there appears not the slightest exaggeration, if we consider the subject in the light above mentioned; and there can be no doubt that it will have a powerful effect in impressing an idea of the horrible iniquities of slavery upon the hearts of many of our citizens. We purpose to give the work a brief review, that our readers may have an idea of its style and the manner in which the subject is handled.

ARCHY MOORE is represented to have been a pampered house servant,—or rather the body servant of his master's sickly legitimate son, who died at an early age. After that occurrence, we was allowed to choose, whether to act as the servant of another tyrant nursling—a despot in his teens—or go to work in the field. He made choice of the latter,—and gives us the following description of the overseer of the plantation. It is so graphic, as to recal to our "mind's eye" a goodly number of those "professional gentry" in Louisiana, &c. whose flourishes of whips, and ungodly oaths, we have often seen and heard.—

"He was a thick set, clumsy man, about 50, with a little bullet head, covered with short tangled hair, and stuck close upon his shoulders. His face was curiously mottled and spotted,—for what with sunshine, what with whiskey, and what with ague and fever, brown, red and sallow seemed to have put in a joint claim to the possession of it, without having yet been able to arrive at an amicable partition. He was generally to be seen on horseback, leaning forward over his saddle, and brandishing a long thick whip of twisted cowhide, which from time to time, he applied over the head and shoulders of some unfortunate slave. If you were within hearing, his conversation, or rather his commands and observations, would have appeared a string of oaths, from the midst of which it was not very easy to disentangle his meaning."

He relates the circumstance of his first flogging on the plantation, as follows:—

"The cabin which I shared with Billy, had a very leaky roof; and as the weather was rainy, we found it by no means comfortable. At length, we determined one day, to repair it; and to get time to do so, we exerted ourselves to finish our tasks at an early hour.

"We had finished about four o'clock in the afternoon, and were returning together to the *town*—for so we called the collection of cabins, in which the servants lived. Mr. Stubbs met us, and having inquired if we had finished our tasks, he muttered something about our not having half enough to do, and ordered us to go and weed his garden. Billy submitted in silence—for he had been too long under Mr. Stubbs' jurisdiction, to think of questioning any of his commands. But I ventured to say, in as respectful a manner as I could, that as we had finished our regular tasks, it seemed very hard to give us this additional work. This put Mr. Stubbs into a furious passion, and he swore twenty oaths, that I should both weed the garden, and be whipped into the bargain. He sprang from his horse, and catching me by the collar of my shirt—the only dress I had on—he began to lay upon me with his whip. It was the first time, since I had ceased to be a child, that I had been exposed to this degrading torture. The pain was great enough, the idea of being whipped was sufficiently bitter,—but these were nothing in comparison with the sharp and burning sense of the insolent injustice that was done me."

On the next Sunday he complained to his master of the overseer's cruelty; and having received an assurance that the matter should be inquired into, he gives us the result.

"He then bade me go about my business, having first assured me, that in the course of the day, he would see Mr. Stubbs and inquire into the matter. This was the last I heard from colonel Moore. That same evening, Mr. Stubbs sent for me to his house, and having tied me to a tree before his door, gave me forty lashes, and bade me complain at the house again, if I dared. "It's a d—d hard case," he added, "if I can't lick a d—d nigger's insolence out of him, without being obliged to give an account of it!"

"Insolence!—the tyrant's ready plea!

"If a poor slave has been whipped and miserably abused, and no other apology for it can be thought of, the rascal's "insolence" can be always pleaded,—and when pleaded, is enough in every slaveholder's estimation, to excuse and justify any brutality. The slightest word, or look, or action, that seems to indicate the slave's sense of any injustice that is done, is denounced as *insolence*, and is punished with the most unrelenting severity."

At length, in consequence of his master's taking some of the best servants with him, on a long visit to a distant part of the country, and the decease of one or two others, Archy was taken from the field again to wait on his mistress, &c. About this time, also, his master's eldest daughter returned home from abroad, bringing with her a fascinating young waiting woman, with whom Archy fell deeply in love. The ladies consented to their marriage; and the time was set for a methodist preacher, whose church they attended, to perform the ceremony. The master, however, returned before it was consumated; and immediately gave orders to send Archy again to the field. The *young* lady was then induced to refuse her maid the privilege of marrying a "field hand."—This may be called a *refinement* of aristocracy, which never would have been thought of, had not the very "old serpent" whispered it in the ear of one of *Eve's* own temptable daughters! The poor fellow thus describes his feelings:—

"It is impossible for me to describe the paroxysm of grief and passion, which I now experienced. Those of the same ardent temperament with myself will easily conceive my feelings; and to persons of a cooler temper, no description can convey an adequate idea. My promised wife snatched from me—and myself again exposed to the hateful tyranny of a brutal overseer!—and all so sudden too—and with such studied marks of insult and oppression!"

They were afterwards married, in the way that slaves generally are—by solemnly pledging their vows to each other. Before their master knew of this, he had determined to adopt the girl as a *concubine*. When the fact came to their knowledge, they resolved to make their escape. Archy expresses himself upon the occasion as follows:—

"Love then as I did;—or if that suits your temperament better, hate with the same intensity with which I loved. Be absorbed in any passion, and while the fit continues, you will find yourself endowed with a surprising and almost superhuman energy.

"My mind was already made up. The unhappy slave has but one way of escaping any threatening infliction;—a poor and wretched resource, to which he recurs always at the imminent risk of redoubling his miseries.—That remedy is flight."

Continuation next week.

A constant drain of specie is going on in Mississippi. Negroes have fallen to $150 to $300, that formerly cost $1200. Every species of produce is a mere drug among the people of that state.

The sublimest thoughts are conceived by the intellect, when it is excited by pious emotion.

From Human Rights.

The Domestic Slave Trade.

The Natches Courier says that the states of Louisiana, Mississippi, Alabama and Arkansas imported TWO HUNDRED AND FIFTY THOUSAND SLAVES from the more northern slave states in the year 1836. Here is more *piracy* in one year, than was ever committed in any single year upon the ocean, in the African trade. And yet all this crime lay under the full power of congress. But aside from the abominable cruelty and guilt of such a trade in human flesh there are other reasons why congress should interfere to stop it.

The price of these slaves has freequently been as high as $1,500 each, but suppose they average only $800, the aggregate price was $200,000,000, more than twice the value of the whole cotton crop of the country, at the highest price ever paid for cotton, and more than four times its value at the present price. Now though we are a strenuous advocate for free trade, we believe that congress ought to exercise whatever power it has, to check mad gambling or any species of commerce whereby individuals may enrich themselves to the ruin of the country. We believe congress did right to abolish the African slave trade not only on the ground of humanity, but because slaves are a curse to the country. And we think it may be made plain that the internal slave trade is a curse to the whole country. How were these 250,000 slaves paid for? Answer.—At least half the money was advanced by northern speculators in cotton, and mortgage was taken on land and negroes, or on crops yet to be planted. Since the purchase, the price of cotton has fallen one half, and is not likely soon to rise. The purchasers are of course unable to fulfil their contracts. They are bankrupt. The predicament is, that northern capitalists, merchants, bankers, speculators, &c., have taken an enormous amount of the capital which ought to have been used in promoting the honest industry of the country, and have lent it out to the negro trading planters of the remote south, who have paid it to the lazy negro-raising gentry of Virginia and Maryland, for slaves. Now, the lenders must either foreclose mortgages and become slave holders, or they must be content to wait for the money till the day after the judgment.—The great probability is, that the chivalrous southerners will *Lynch* the whole claim, and multitudes of honest laborers will suffer for this immense effort to enlarge the dominions of slavery. Ought not such a trade as this to be struck from the list of commerce? How long will the freemen of the north stand off, and say they have nothing to do with a trade which is taking the bread from the mouths of their children?

The government of the United States is blamed for not preventing the present crash of commercial credit. By prohibiting the internal slave trade, it would have done more to prevent the present distress, than by any measures which its friends praise it for having taken, or by any which its enemies blame it for not having taken. Let the freemen of the north understand that the domestic slave trade carried *one hundred millions of dollars of northern capital*, via. New Orleans, Natchez and Mobile, into the pockets of IDLE SLAVE GROWERS. And now the men among us who have thus gambled it away, are unable to pay their debts for the want of it!

From the Colored American.

Northern distress produced by Southern Slavery.

That heaven has stamped indelibly the deadning effects of slavery on the south, may be seen and read in her debased morals, in her dilapidated buildings, and in her worn-out and barren soil. God's displeasure is searching out and running parallel with our great national sin; and we of *the north* are beginning to feel its blighting and withering influences. This cannot be longer disguised, and in proportion as we hide the facts, apologize for their existence and partake of the guilt, will its deadly influence be felt among us.

Our community may philosophize, and reason from causes to effects, and from premises to conclusions, yet the truth is the same—*our commercial distress and financial miseries come from the south.* The protested drafts, the foreclosed mortgages, and the dishonored obligations of that "*cursed region*," are making destructive inroads upon northern enterprise and northern prosperity.

Who does not remember the slaveholding mania which pervaded the regions of the north, three years ago—the large meetings, the humiliating resolutions, and the deep and damning concessions, made by merchants and men in authority to the hydra system of slavery, which carries God's blasting curse with it wherever it goes.

Did not thousands among us sell the principles of their fathers, and sacrifice the convictions of their own minds, to gain southern influence, and secure southern trade?—"Shall I not visit for these things saith the Lord." Even our churches, the consecrated altars, paid tribute to these sectional idols.

What is the result? And what other result could we reasonably have expected?—When half our nation, maddened with the greediness of gain, and the wildness of speculation, set a *multiplied* and *magnified*, superficial value on every thing;—mortgaged and obligated themselves accordingly—prostration and ruin were inevitable and to be expected.

Are southern obligations worth ten cents on the dollar?—and is southern responsibility current at that deduction? Let our citizens learn wisdom by this dearly bought experience.

We can gain nothing by apologizing for others sins, or participating in others crimes. Slavery is a cruel sin in the sight of God, and as we have, in the northern sections of our land, washed our hands from its stains, let us not volunteer the guilt and miseries consequent upon it, in the south.

If we would be happy and prospered of God, we must obey him rather than man, and sacrifice to duty rather than interest.

We are cautious in believing ill, but more cautious in repeating it.

Which of these systems of education will we lend them?

HERALD OF FREEDOM.

CONCORD: MAY 27, 1837.

All men are created equal; are endowed by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

Among the resolutions adopted at the late meeting of the Ohio anti-slavery society, published in another column, one goes to disapprove in strong and decisive terms the practice of sending agents to solicit and collect funds of slaveholders, for the purpose of supplying the treasuries of benevolent societies, as tending most fearfully, by converting the proceeds of robbery and oppression to the uses of piety and benevolence, to quiet the consciences of the slaveholders, to corrupt both the agents and the societies which send them, and to render slavery respectable. The position here assumed may perhaps be deemed extravagant and untenable by those who adopt the principle of obtaining money without reference to the way and manner in which it is acquired—of *getting it*, honestly if practicable, but at any rate *to get it;* but to those who believe that a just and holy God "hates ROBBERY for a burnt offering," cannot hesitate to acquiesce in its correctness.—Wealthy slaveholders are proverbial for their hospitality, lavish in their attentions to agents who solicit their aid, and liberal in their benefactions for charitable purposes; and it is not uncommon for them when at any time the enormous guilt of holding their fellow creatures in bondage is pressed upon them, to recount their numerous benefactions bestowed upon charitable institutions, endeavoring thereby, it would seem, to quiet their consciences by casting liberally into the treasury of benevolence the avails of unrequited toil. From such acts of hospitality and apparently disinterested munificence, agents are disposed, perhaps insensibly, to view slavery with complacency, and then with approbation.

There is little doubt that should our benevolent institutions solicit aid from theatres, or from establishments still more corrupt, or even infamous—these solicitations would be cheerfully, and no doubt liberally responded to; they would readily contribute of their money in the belief that the bestowment of the wages of iniquity for *good* purposes would cover the infamy of their practices, make them respectable in the estimation of others, and more secure in ministering to the worst passions, and thereby enable them to reap a richer harvest from the corrupted morals of the community. Such being the tendency to evil of soliciting and receiving the avails of oppression, or the wages of iniquity, to aid the holy cause of benevolence, we would say in the language of another, let the benevolent societies then have done at once with the unfruitful works of darkness; let them decline at once and forever all participation in the profits arising from the traffic in human bodies and human souls; let them at once withdraw their agents from the slaveholding states, and relinquish the thousands and tens of thousands which they now receive as the price of stripes, and groans, and tears of wretched bondmen, and it will show a disinterestedness of spirit and a sincerity of motive which cannot be gainsaid; it will tend at once to render the system of slaveholding disreputable; it will strip from the conscience-stricken slaveholder this darling refuge, and do more than any thing else to shake this iniquitous system to its very centre.

Two other resolutions, recommending the relinquishment of all former *party* attachments, and of ascertaining the sentiments of candidates for office in relation to the great principles of constitutional liberty and legal protection, merit particular attention. The abolitionists are contending against a heaven-daring sin, and if they constitute a *party* in any sense of the word, they are not a political, but a moral party. By holding themselves above their influences and their predilections, they will occupy a commanding station between contending political parties, enabling them to turn the scale in favor of the candidates of correct principles and moral rectitude, if there be any such, and of making it the interest of both to select candidates for official honors whose principles and whose notions of civil, religious and universal liberty will bear the closest scrutiny.

Letter from the West Indies.

BARBADOES, March 11th, 1837.

Dear Brother Wright—We arrived here on the morning of the 20th ult. after a long passage from Antigua of *seven* days. The winds were dead against us all the way, and some of the time was almost a calm, so that we made but little progress. The captain of the little schooner which we hired to take us here, and the crew, two men and a boy, were all *black*, and two of them were emancipated slaves. The mother of the captain was stolen from Africa in her youth, and sold in the Bahamas, where he was born. He was liberated twenty years ago, and for several years was on board a British man of war stationed on the coast of Africa, and assisted in capturing several slave vessels, full laden with their cargoes of human souls. One of the men was a slave in St. Kitts, till about ten years ago, when he went to Antigua in a vessel of his master's where himself and several of his fellow slaves, together with the vessel were seized for debt, and sold at public auction in the streets of St. John's, "like so many beasts," as he expressed it. He was purchased by the present chief justice of Antigua, and employed by him in boating sugar from one part of the island to the other.—On the first of August, 1834, he became free with the other slaves of that island, and has since been engaged in coasting among the windward islands. He was a highly intelligent fellow, and seemed as *fit* for freedom as any of those who are engaged in abusing his race and breaking their spirits by degrading their bodies. He said he was well satisfied with freedom, and would not for any price, become a slave again. The boy had been a slave in Barbadoes, in which island, at emancipation, there was but *one white man* in the midst of several hundred slaves. Yet there was no insurrection or throat cutting.

HOW SLAVES LOVE FREEDOM.

While we were off the northwest coast of Gaudaloupe, we saw a small boat with sail hoisted steering away for Antigua. The captain told us it was probably a boat with runaway slaves. Great numbers of them have escaped from Gaudaloupe in this manner since British emancipation. Only the week before we left, a boat with three men and a woman arrived at Antigua. There are hundreds such there. The boats in which they escape are much like our Indian canoe, and seem utterly incapable of enduring the heavy seas between those islands. Hundreds have arrived safely, but hundreds more undoubtedly perish in the attempt.—The danger to which they expose themselves—risk of being retaken and severely punished, and of being swallowed up in the ocean—prove their strong love of freedom. They used formerly to go to Montserrat, which is nearer, but the governor, with a slavishness equal to some of our dignitaries, immediately sent them back; they have learned better now, and go to free Antigua.

AUTHOR OF THE LETTER, TO GERRIT SMITH.

On our arrival here, we met with W. R. Hayes, Esq. author of the letter to Gerrit Smith. He came out with all the feelings and prejudices of a colonizationist, but the scenes he has witnessed have converted him to real ultra abolitionism. He has been of much service to us in introducing us to people who are qualified to give us information. We do not find the people here so free and communicative as at Antigua. There is more of slaveholding fear and cautiousness, men speak more in whispers and undertones.—There they were all ready to expose the system of free labor in all its bearings, but here there is a disposition to conceal and smooth over. This is true of many, though we have met with those who make no hesitation in giving their opinions.

VISIT TO THE GOVERNOR.

We called on the Governor last Tuesday. He received us very cordially, and offered all the assistance in his power. He conversed freely on the subject of emancipation, and gave his opinion decidedly in favor of unconditional freedom. He has been in the West Indies five years, and resided at Dominicea and Antigua before he came here, which was about five months since, and has visited several other islands besides. In no island have affairs gone on so quietly and satisfactorily to all parties as in Antigua. He says from what he knows of negro character in the West Indies, he is free to say he believes immediate freedom better than the apprenticeship, better for the master, and better for the laborer. Under the present system there are many exasperating things. The feelings of both parties are vexed and embittered by the continual appeals which are made to the stipendiary magistrates. If the apprentice does wrong, he is hurried before the magistrate, and if the master displeases the apprentice, he is arraigned in the same manner. Thus the parties which ought to be bound together by mutual dependencies are set in array against each others, and a perpetual warfare is kept up. If emancipation was complete, should the master and laborer disagree, they would quietly part, the one would seek a new servant and the other a new master. All the uneasiness and bickerings which now exist will pass away with the present system.

He says Antigua has chosen the wise part she has done at one leap what the other colonies intend doing at three, and one of which they have already taken. Immediate freedom caused a little excitement which has now passed away and all is settled and peaceful. The passage from slavery to the apprenticeship was attended with as much excitement as the passage to unconditional freedom, and in some islands and perhaps generally with more. That was one leap. Another, which will be worst, must be taken in 1838, and in 1840, will come the third. Thus excitement follows excitement and irritation is added to irritation. He fears there will be some disturbance and insubordination in 1838, should the planters refuse to give freedom to all at the time it is given to the non-predials. He thinks, however, that policy will lead them to do this, and entire emancipation will take place in 1838.

He told us that he is so strongly satisfied that emancipation is safe and proper, and is so strongly confident that entire freedom is far preferable to the apprenticeship, that had he the power he would liberate every apprentice to-morrow morning.

He invited us to dine with him on Thursday, but we were engaged in the country and did not have the honor. We returned yesterday from a visit to a large estate about four miles from town, in which were 300 apprentices. We spent a day and a night with the manager who gave us much interesting information. I intend to give you some account of it, but I find the vessel which takes this is to close its letter bag sooner than I expected. Suffice it to say that all his testimony was highly favorable to emancipation. I have time to say no more. We expect to leave here in two weeks more, and hope to be in New-York the last of May. Yours very truly,

J. H. KIMBALL.

Two new Societies in Weare.

A female Anti-Slavery Society has been recently organized in Weare.

MARY PAGE, President,
ANN PAGE, Secretary,
A. H. BREED, Treasurer.

Also, a Young Men's Anti-Slavery Society.

JOSIAH D. CHASE, President,
SAMUEL PAGE, Vice-President,
MOSES A. CARTLAND, Secretary.

For the Herald of Freedom.

Extract from Rev. Richard Watson.

"This condition of servitude has rendered our neglect in not instructing the negro population in the principles of religion, the *more criminal*, because it has taken away the ground of every excuse which may be made for the omission of so obvious a duty.

As a nation, we are guilty of permitting so large a portion of our fellow subjects, of our very servants, to remain under the darkening and corrupting influence of paganism; nor can it be said that we have not been, till recently, reminded of our duty, or not strongly urged to it.

I have said "to the shame of christianity and protestantism," for in our hands, and with respect to the negro slaves, both have been tarnished; for it is impossible to turn to those colonies [or the United States] without blushing for the profession we have made of a religion of zeal and charity. At different times and at different places, paganism and christianity have been seen in contact with each other; but under circumstances which cheer the spirit, and elevate our confidence of the benevolent energy of our holy religion. The first ages of christianity presents scenes of this kind. It was constantly extending itself into the darkness around; whenever it was introduced it commenced its assault on paganism, and though spurned and persecuted; though frowned upon by power and resisted by mobs and magistrates; it turned not away from the contest until it had hurled down one of the proudest forms of established paganism, and in the triumph of exulting charity waved its banner over the mighty ruin. At a lower period we see the same principles and affections, though operating under other circumstances. It seized upon the conquering Goth, and, struggling with a ruder form of superstition than that which pagan Rome had presented, at length subdued it to itself.

But when we look at christianity, as planted in the midst of the West Indies, [and the United States, as it was much alike in both when this was written, though since abolished there] again I say we may blush for its dishonored name and withered honors—honors never so tarnished in any hands as our own, and those of a few other colonial powers. Look at christianity, and look at paganism as they co-exist in the West Indies [and U. S.] Are *they* in conflict? Has paganism any fears of attack? Has christianity any ardor of conquest? Age after age passed away and they still reposed together in dull and slumbering harmony! The form of christianity was there: but it was destitute of life; the heart was without feeling, and the hand without activity. The pagan *felt* that he had no share in the care and compassion of the christian; and the christian resigned the pagan to his ignorance and spiritual dangers. As a matter of course he was to remain untaught, unpitied and unsaved.—There was christianity with her whole apparatus of instruction, and salvation, and hope and joy, but not for the negro; her temples rose, but to him they were not "the house of prayer;" the holy fount of baptism was there, but not that he might "wash away his sins calling on the name of the Lord." The broken sacramental bread was there, but not that he might eat and live forever; the ministers of Christ were there, but the negroes were considered "no part of their charge;" nor from their limited number *could* they be to any great extent. What excuse then is there? What palliation for ages of criminal neglect by the nation at large? for this *chill* and *heartless christianity? That* is the state in which no class of society the dominant or the subject is not *vitiated*—vitiated in temper, in principle, and conduct! All history is in proof of this; and, if *that* failed, *language*, as to the enslaved class, at least, would supply the testimony. We call that man a *villain*, who unites baseness and treachery with his crimes, and complicates vice with deceit and cunning; but the *villain* was our ancient slave! And *villainy*, in its original acceptation, is SLAVERY! We find the association in other languages, ancient and modern; *all stamping it as the fact of experience, that slavery is* ESSENTIALLY DEMORALIZING, *and that it compounds in to the character all the* FAITHLESSNESS AND FECULENCE OF MORAL TURPITUDE!!"

Such was the noble stand taken by the man who occupied the first place in the Wesleyan convention, while abolition was agitating the nation for the destruction of slavery. While Dr. Fisk, occupying a similar relation to the Methodists in America, throws his whole influence in the other end of the scale. How different will be their biographies and influence and fame in future years!!

Yours affectionately,

Plymouth, May 15, 1837. D. I. R.

For the Herald of Freedom.

Dunbarton, May 22, 1837.

DEAR BROTHER,—When I arrived at Hopkinton I found that no notice had been given for a lecture. I felt a little vexed at your post master for detaining letters so long. Will he explain the reason why letters left in the P. O. on Monday were not mailed until the next Saturday? They have in this place no society (or a nominal one I should say.) They have had no meeting for about two years. * * * *

The reason why there is so little feeling and effort in this place is owing to the palsying influence of those whose duty it is, but who shun "to declare the whole counsel of God," and forget to "remember them that are in bonds as bound with them." It is however just to say that there are a few warm hearted abolitionists, "a remnant" yet left. From Hopkinton I proceeded to Henniker where as before no letter had been received or notice given. I called on a few of the friends of the cause, who thought that upon the whole as it was a busy time with them, etc. ect. it would not be expedient to have a meeting called. It was thought uncertain whether a house could be obtained in which to meet. In this place too there is a minister who has not benevolence of soul enough to espouse the cause of his oppressed and down trodden brethren—durst not proclaim "the *whole* truth" and expose sin in its worst form, because forsooth it is an exciting, a delicate subject—one that will be likely to destroy the church and spread moral death through the land. He has made himself known by bitterly opposing our principles and measures for a long time—and in one instance opposing a lecturer in the desk. In the evening I addressed a considerable number of citizens in the Friend's meeting house in the east part of the town—spent most of the time in answering objections and explaining our principles and measures, etc.

Sunday morning rode to Weare—found an appointment was made at three P. M. Attended meeting in the forenoon with the friends and they in their turn in the afternoon with me (no Rev. or D. D. to oppose.) At an early hour their large house was completely filled with attentive hearers. I addressed them for about two hours—I explained the principles and measures of the society, and then urged to an immediate and hearty co-operation in this holy and heaven-born enterprise. I also urged the claims of the society to some length, and these claims were promptly met by the very liberal contribution of seventy dollars. Let other towns follow the example of Weare and we should not want funds. I shall long remember the good people of that place for their kindness to me and their benevolence for their brethren. There is a school in that place under the care of Mr. Moses A. Cartland worthy of the patronage of all. It would be a good place for our colored brethren to place their sons and daughters for an education.

From Weare I proceeded to Dunbarton where I met a considerable number of friends warmly engaged in the cause of "human rights." Their worthy pastor is a pioneer in the cause who fearlessly and boldly declares the whole truth; success has attended him in all his course—may the Lord multiply such men a thousand fold.—"Thus far the Lord hath led me on." More anon.

Yours in the cause of the oppressed

E. W. JACKSON.

For the Herald of Freedom.

An important subject.

MR. EDITOR,—I have but little influence, and that little I feel it my duty to enlist in the glorious cause of emancipation. When I consider the tears and groans and stripes, and degradation, and the many untold sufferings of thousands of our fellow beings, my heart is pained within me; and I feel that had I the power to prevent those sufferings, quickly would I fly to their relief.

But what can I do? property I have not, or I would freely bestow it to aid in diffusing light, and assist in carrying forward the great and benevolent enterprise already advancing with rapid strides. But some things I can, and by the help of God I am resolved to do. I can use what little influence I have in endeavoring to convince others of the heinous sin of slavery, and persuade them to unite and lend their influence in carrying forward this noble object: and I can lift my feeble desires and voice to God in prayer, both in secret and in public, that He would carry forward the glorious work in which so many are engaged; show oppressors the sinful course they are pursuing and the awful judgments that are suspended over them, and will soon burst upon their guilty heads, unless they timely repent and let the oppressed go free. I am for one, be the conduct of others what it may—unawed by the frowns and flatteries of those around me, and uninfluenced by those on whom I may be in a measure dependant, resolved to do all in my power, both by precept and example, to aid in the promotion of this important object.

It appears to me that the time has now fully arrived, when *all* should act in concert in this cause, especially those who are the professed followers of Christ. For my part, I do not see how a *christian* can excuse himself from engaging in the contest between truth and error, light and darkness, the cause of God and suffering humanity and the cause of the prince of the bottomless pit.

But above all, I cannot conceive how a professed minister of the gospel of peace and "good will to men," can withhold his influence and co-operation from so important a work as thousands of the great, the wise and the good of all denominations and of every political party, are now with zeal engaged in accomplishing. Lamentable indeed as it may appear, there are those who have the effrontery to call themselves the "watchmen of Zion," and who profess to 'show the people their sins,' yet the awful sin of holding men in bondage and depriving them of the word of life and salvation, is by these "watchmen" passed by unnoticed and unreproved. When presenting their petitions at the throne of grace, they can implore the blessing of God upon the various objects which present themselves before the mind; they think of the poor Hindoo and heathen in foreign lands, while the thousands in our own country who are perishing for the word of eternal life have no share in their petitions, and no prayers ascend in their behalf, as though they had no immortal souls to be saved or lost.

The conduct of many professedly devoted MINISTERS is such that I cannot account for it. Talk with them in private, and they "feel for the poor slave and earnestly desire their

dom." But you cannot persuade them to a finger in their behalf; and although they fess to believe in the duty and efficacy of yer, yet this subject must have no interest in ir petitions at the throne of grace—no prayer ascend from the sacred desk in behalf of fering millions! On this account I confess I grieved—I know not what to think of such istians, and sometimes am at a loss how to at them. I would not doubt the piety of such isters and such *christians;* but in this respect, hey are to be known by their *fruits*, what st be the conclusion? I leave them in the nds of that God who judgeth the heart and is quainted with every secret thing. P.

Concord, May 22, 1837.

For the Herald of Freedom.

o all those who oppose the measures of the Abolitionists.

Permit me to request you to ask yourselves o plain questions, and answer them according he dictates of an enlightened conscience.—ere you people of colour, what would you wish t men "would do unto you?" You would sh them to treat you in all respects as if you ere white. Go ask every intelligent negro in merica if they desire the continuance of that ejudice which prevents them from rising to an uality with the whites? They will all to a an answer, no. According to the "golden ule," your duty is perfectly plain. It is to treat our colored brethren in all respects as if they ere white.

Were you in southern slavery, what would ou wish "that men should do unto you?" Should domestic policy," "peculiar institutions," state rights," or apprehensions of fatal conseuences, growing out of emancipation hedge up e road to freedom, would you be willing to reease mankind from all obligation to strive for our liberation, and "contentedly clank your ains together?" No, you would still desire hat men should make endeavors for your enargement; and cease their exertions only with our liberty. Your duty to your "countrymen n chains" is perfectly obvious. It is to seek earnestly for their liberation. You know your duty, but hitherto you have "done it not." If ou think to annul your duty to the slave, by heaping abuse on the abolitionists, and slandering freedom's friends, you are mistaken—your duty still remains undone.

Admit that your charges against us are all true; that we are incendiaries and fanatics; "that our wild appeals have been listened to with curiosity and contempt;" that we have put back emancipation two hundred years; that we have been instrumental in drawing the chains of the bondman tighter and tighter. Admit all this, what has that to do with *your* duty to your brethren in bonds? Your duty is not in the smallest degree diminished. It cries in your ears, make ceaseless endeavors for the freedom of the slaves. You have not done, in regard to the down-trodden, as you would wish to be done by; you have made no exertions for their liberation; you have looked coldly on, and seen inalienable rights torn from your countrymen by the exercise of despotic power, and raised not a note of rebuke while the rights of the "man thief" to hold property in man—rights existing no where save in a despot's brain, have been acknowledged by you to be valid. You seem to have looked on the system of domestic slavery, and in scripture language to have "made light of it," and gone your way "one to his farm and another to his merchandise." Your brethren in bonds have been imploringly extending the hand to you, and praying you to assist them, in the name of justice, mercy and humanity; by your duty to obey God, and by your hope of heaven. And you have coldly turned away your ear from their cry and steeled your hearts to their wants and their woes, and then fell to slandering the friends of freedom. Your "countrymen in chains," have implored you to come to their rescue; and while you have been reasoning coldly about slavery "in the abstract" and abusing the friends of the disconsolate slave, one after another of them have sunk into a bondman's grave. To them you can now never extend relief if you would.—While slavery in all its horrors has stood before you dressed out in its usual costume of chains and whips, and groans and blood, you have been unmoved. You have cried fanatics! incendiaries! agitators! with as much zeal as if the miseries of slavery were known only in fiction.—What excuse have you for your conduct? Your duty is as plain as the road to mill—you have not done it. It still presses upon you. The claims of your brethren in bonds to your interference in their behalf are still good against you. You may as well expect to get rid of death as to avoid your obligation to the poor and helpless. You may as reasonably expect to avoid the grave as to expect to render nugatory your solemn obligations to do to others as you would wish them to do to you. You might as well expect to mount up to the heavens, and pluck down the stars as to calculate on discharging your duty to your enslaved brethren in any other way than by doing for them what you would wish done for yourself in like circumstances—in any other way than by making constant endeavors to deliver the oppressed out of the hand of the oppressor. My friends, I would wish to avoid being censorious. I wish you well in the way of well doing. I hope for your own good you will yet discharge your duty—will yet plead the cause of him "who has never a tongue to speak his wrongs." Do you say the slave's best good requires his continuance in bondage? Come then with me to yonder slave auction. There is a husband and father, about to parted from his wife and children. Look—read in his countenance the anguish of his soul. Hear the wailing of his wife, the lamentation of his children while the husband, the father is sold under the hammer to be transported to the pestilential rice fields of the far south; there, in all probability soon to fall a victim to the pestiferious influence of the climate. In view of all this, and before God and the world, dare you to say that the slave's best good requires it? What regard to the slaves best good, do you think actuated that man, who coolly put the price of the slave above mentioned, into his pocket and sent him to expire in the swamps of the south? And what regard to the good of the slave do you manifest, while looking carelessly and indifferently on scenes like this and raise no note of rebuke! Am I not justified in saying that if you have any solicitude for the welfare of your brethren in bonds, you certainly have a very odd way of showing it?—If you dislike our measures take your own. If you will not go with us, go by yourselves; but see well to it that you do for the slaves what you in like circumstances would ask for yourselves. Cease to think (if you have ever done so) that heaping abuse on freedom's friends will discharge your duty to the slave. Do you believe the people of this country are so sunk in corruption; so dead to the dictates of justice, equity and humanity as to suffer that detested system of man-stealing, robbery, and bloodshed—domestic slavery—to go down to posterity? I tell you no—there is yet some virtue in the people; and although you may still hold your peace, deliverence will come to the oppressed from another quarter.

Our cause is onward. Every day adds at least two new societies to the number already existing. Every day adds hundreds to the societies already formed. With each returning day the hope of the despot is waning into obscurity. Do you think you can crush the mighty efforts making all over the world, to give liberty to the captives; go stop the hurricane in its furious career; go turn the current of the majestic Connecticut—make it run to its source; but do not imagine you can stop the onward march of freedom.

W. C.

The following is an extract which we have been permitted to take from a letter dated the 13th inst., written by a delegate from this state to the Ladies' Anti-Slavery Convention recently holden in New-York, and addressed to her friend in this town. It will be read with satisfaction by all who admire female excellence of both the head and the heart.

On the morning of the 9th after a pleasant ride of seventeen hours from Boston, I found myself in the "London of America," and for what? To attend a female convention! Once, I should have blushed at the thought, and exclaimed, prophecy it not in the streets of America that her daughters will ever thus pass the circumference of their accustomed sphere. But now, I esteemed it a higher honor to be found in such an assembly, than was enjoyed by those of our fathers who held a seat in the continental congress when the immortal declaration was sent forth to the world. It is, *indeed*, a holier struggle for liberty now than then. From the boat we were accompanied by Mr. Dresser and some ladies from Providence (one colored) to the temperance house, where none but the productions of free labor were used. Here were H. B. Stanton and other abolition friends. I was happy, in the early stages of this journey, to have our feelings tested with regard to that bitter prejudice against color which we have so criminally indulged, and to find it giving place to better feelings. In the cabin of the boat, our colored companion slept near my side—she rode with us in the carriage—sat with us at the table of a public boarding house—walked in company with us to Broadway Tabernacle,—where at ten o'clock we attended the meeting of the American A. S. Society. It was addressed by J. G. Birney and other gentlemen of talent and eloquence, all of whom were in my view, surpassed—thrown into the shade, by Rev. Mr. Gardner, a colored clergyman from Philadelphia. He discussed the subject in a masterly manner.—Among other things, he proved by the relation of many touching facts, that his countrymen, his color, could be elevated. Needless task, thought I, himself a standing monument—a present witness to the truth of his arguments. At this meeting a letter was presented from Great Britain, which, if I understood it, was a remonstrance against the detestable system of American slavery, and an expression of sympathy for those who are engaged in the perilous struggle for its overthrow. There were attached to it 4000 names, and as it was unrolled, floating over the heads of our orators, there was a universal burst of applause, which called forth a remonstrance against all such expressions of feeling from the chair. After retiring from this meeting, of which I have told you but little, I found a delightful home with a private family of which I shall have much to say when I see you. At four o'clock, same day, our convention assembled at the 3d free church. Miss Mott, of Philadelphia, in the chair, (they had a preliminary meeting on Monday.) Meeting called to order, Miss Mary Parker, of Boston, was chosen President of the convention; Mrs. Child of Boston. Lucretia Mott, Grace Douglas, colored lady, and Sarah A. Grimke of Philadelphia, Mrs. Dr. Cox of New-York city, and Mrs. Storrs of Utica, Vice Presidents. Secretaries, Mary Grew and Sarah Pugh of Philadelphia, Anna W. Weston of Boston, and A. E. Grimke. Meeting opened by reading a portion of scripture and prayer, by Miss Parker. The same voice which for a moment allayed the fury of a portion of the Boston mob, threw a sanctity over this consecrated assembly. Names of delegates were called for by states, and it was found, I believe, that some were present from nearly all the free states or a majority of them. Nearly seventy names were enrolled as delegates, after which an invitation was given to ladies present, members of anti-slavery societies not represented, or who were favorable to the cause, though not connected with any society, to sit with us in convention.—The number of names was increased to two hundred. Many others would have attended had they known the meeting was open to any but delegates. Miss Sarah A. Grimke, then stated the object of the convention. Other ladies made interesting remarks, when a committee of arrangements was appointed, of about a dozen, to prepare business for the succeeding sessions. My name was on the list but I withdrew it. I however had the pleasure of being present with this committee the following morning when they met at the house of Dr. Cox to perform their arduous work. There were Mrs. Child, the Misses Grimke, Miss Weston, Mrs. Gerrit Smith &c., and I witnessed such a developement of mind and christian feeling, that my expectations were exceedingly raised, and I am happy to say, have been doubly realized. On account of the meeting of the Young Men's A. S. Society, we did not meet again till 3 P. M., when, after devotional exercises and reading the rolls, the committee presented their plan of proceedings, which was, that a letter be prepared to the women of the nominally free states—an address to the free people of color—letter to the women of Great Britain—circular to Female A. S. Societies—letter to Juvenile Societies—and letter to J. Q. Adams. Also, that various resolutions be presented to the convention for consideration. A committee of three was then appointed to prepare each of the above mentioned documents, when the committee of arrangements proceeded to offer resolutions. There were some presented which tried women's souls—tested the sincerity of their professions of sympathy for the suffering slave, and the motives which actuated them in coming up to this assembly. And they were admirably sustained. The convention took high ground and nobly defended it. American slavery was taken up, root and branch, and robbed of its artificial foliage, presented to our view in its monstrous proportions and horrid deformities. Much do I regret that the excellent remarks which followed each resolution must be lost to you. I attempted to take notes, but as well might I catch and retain in my hand the falling rain-drops as to retain the words which fell from the lips of these warm-hearted christian women as they plead the cause of the dumb, and labored to loosen the bands of the slave. They melted on my heart and left an impression there which time will not erase, but I cannot repeat them. The relics of pro-slavery which found their way to this assembly, were shivered by the sword of truth skilfully wielded by the power of woman. There was a depth of intellect—a warmth of feeling—a unity of spirit—and an energy of soul most beautifully combined. Angelina E. Grimke stood forth in all the majesty of her character, and she stood not alone—her sister, and the daughters of the *north* too, unfolded the various excellences of the female character, when that character is so formed as to gain and preserve its proper ascendency. Adjourned to Thursday morning, when after the consideration of sundry resolutions, some of which produced animated discussion, one particularly, on the province of woman. A. E. Grimke read as much as time would permit of a letter she had prepared to the women of the free states, which was submitted to a committee of nine, to be revised for publication.—P. M., Sarah A. Grimke presented an address to the free people of color which was disposed of in the same way—letter to J. Q. Adams read and approved, which with the other documents which time would not allow us to examine were submitted to a large committee of revision. Adjourned to Friday morning, closing session, and one of indescribable interest—resolutions poured in, and subjects for discussion came up which it was impossible properly to consider, and in the ardor of our feelings, anxious to improve time's fast-flying moments, we more than once raised the call of order from the chair. The subject of petitions was a prominent one, and if we in New-Hampshire comply with the requisition or suggestion of the convention, which I did not promise to do,—could not till I see you—we shall have a great work to do.—A central committee was chosen, of six, two in Philadelphia—two in N. York—two in Boston, with whom ladies in all parts of the union may correspond.—Specimens of writing, painting and a great variety of fancy work, which were truly elegant, were exhibited. Miss Grimke, when presenting them, remarked, I show them as specimens of ingenuity, not because I approve of them; I should be sorry to see an abolitionist wear so expensive a belt as this, holding one of great beauty in her hand.—And last came up the subject of a national society, in the form of a resolution, for it was in this way alone that any business might be brought before the convention, and not a remark could be made when a resolution was not before the meeting. It was decided not to form such a society, but resolved to hold an annual convention in one of the three cities, N. York, Philadelphia or Boston, until every yoke shall be broken and all the oppressed go free. Appointed at Philadelphia the next year, I think in the month of May. One of the ladies from that city remarked, as a reason why it should be there next, go south while you can. Miss A. E. Grimke addressed us in a very forcible and affecting manner—"my *dear* sisters, said she, I fear we shall go away and *do* nothing. Reflect upon the high responsibilities which you have taken upon yourselves. Such a convention as this the world never saw;" and proceeded to tell us what the world would expect of us. It was then voted that the proceedings of the convention and all the documents presented to it, together with letters received, be printed and sent forth in separate pamphlets, through the length and breadth of the land.—$300 was pledged by the different societies, besides private or individual subscriptions, to defray the expense of publication. The Misses Grimke and one other lady pledged $500 each, $1,500 for South Carolina, (from their own purses of course) and it was voted that pamphlets to the amount of that sum be *sent to South Carolina*. Each society is to receive the amount of what it pledges, in these most interesting publications.

The closing scene was one of deep and thrilling interest. Miss Parker had filled the chair with such a commanding dignity—such a sweetness of manner, and manifest regard to the feelings of all present, and there were some from almost every religious denomination in the land, and yet pursued such a determined, undiverted course, that she entwined herself around our hearts. The same may be said of all the officers of the convention, and moved by one instinctive impulse, we rendered to them, "unuttered or expressed," our grateful thanks. We would not award to any one the highest claims to mental precedency, or say who acted best her part. Their work was truly arduous and in performing it, they displayed a spirit of wisdom—a noble, generous disposition of heart—and real magnificence of mind. After the closing prayer, there was with the pressing of hands,—the mingling of hearts, the glistening of tear drops, and the breathing of fervent aspirations to heaven, and we parted.

I have given you but a faint idea of the meeting, but have, I trust more deeply impressed your mind with a sense of the obligations and high responsibilities which rest on woman and of the guilt she has incurred by so long attempting to bury them in he rubbish of worldly customs and fashionable follies. As the bright scenes of millennial glory advance, she begins to appreciate the privileges she has so long abused, and to extend her influence into broader channels, she ventures to step from the quiet security in which she has lived and to let her voice be heard beyond the walls of her own dwelling. The sighings of the prisoner and the faltering cries of the oppressed, have entered her ear and affected her heart; and instead of pouring forth her sympathies in unavailing tears with no corresponding action, she now goes forth, with a noble independence, to the rescue of her sisters in bonds. The celestial fire of true benevolence is kindled in her bosom, and while this consecrated flame warms and animates her heart, no deadly persuasions can check its holy aspirings or still its wakening energies. The female convention will, I think, do much toward elevating the females of America to that rank in the scale of being to which as the wives and daughters of freemen they should from the morning of our independence, have aspired. But they cannot emerge from the secluded walks of private life and act as christians in the great moral enterprises of the present age, without meeting the frowns of the world, and calling forth severe animadversions, even from professedly christian editors. But whom shall we fear and serve? The Lord has showed us by the blessings he has bestowed upon labors which females have performed out of what the world calls their proper sphere, that he designs that we shall sometimes work in his open vineyard and not always in its shady arbors. But let us ask wisdom of Him who giveth to all men liberally that we step not out of what the *Lord* assigns to us as the appropriate sphere of christian females.

Ohio State Anti-Slavery Society.

The second anniversary of this society was holden at Mount Pleasant, Jefferson county, April 27, 1837. Two hundred and forty-three delegates from various parts of the state, including nearly fifty females, attended and took their seats. In the State are more than two hundred societies, of which seventy only were represented, for the reason that the place of meeting was near the eastern part of the state, far removed from a central point. Several distinguished abolitionists from other states attended and took seats as honorary members. The concourse of spectators was great, attentive, and took a deep interest in the proceedings. The meeting was a noble one.

The proceedings of the society, says the Philanthropist, were carried on with the utmost harmony. Men of the most opposite creeds in religion and politics, forgot for awhile their differences of opinion, and remembered only that they were brethren knit together by the ties of a holy enterprise. As christians they rejoiced to feel that with regard to the paramount claim, of the great law of love, they had but one creed; and as politicians they stood hand in hand on the broad platform of natural and constitutional rights, knowing that in this respect too they were all of one heart and one mind. Aiming to obtain liberty for their countrymen in chains to establish on a surer basis their own essential rights, and to uphold the absolute supremacy of the law of love, by which God would bind his creatures to each other and the whole universe to Himself, they felt that it would have been derogatory to the greatness of their object, to have suffered their differences of views and habits in other respects, to have engendered discord or in the slightest degree infringed on their holy union.

And there was no less peace without than within. It had been reported that some efforts would be made to disturb the meeting, but not the faintest symptom of a lawless spirit was at any time discernable. "Popular impulse" finds no favor with the people of Mount Pleasant. The kindness and courtesy of the people will long be remembered with gratitude by abolitionists.

LEICESTER KING, of Warren, Trumbull co was elected President for the ensuing year.
Twenty-three Vice Presidents.
GAMALIEL BAILEY jr., Cor. Secretary,
AUGUSTUS HOPKINS, Rec. Secretary,
WILLIAM DONALDSON, Treasurer,
Board of Managers, forty-one members,
Executive Committee, nine members.

Six thousand three hundred dollars were pledged to aid the society in its operations.

A great variety of resolutions were offered and passed; from which we select the following:

Resolved, That there is no danger to the integrity of the union, to be apprehended from the discussion of the subject of slavery or from the emancipation of the negroes—passed unanimously.

Resolved, That the sending of agents to collect funds from slaveholders tends to bring the proceeds of robbery into the treasury of benevolent societies, to relieve the consciences of slaveholders, to render slavery reputable, and to corrupt both the agents and the societies who send them.

Resolved, That it is the duty of every friend of immediate emancipation, fully to investigate and appreciate the obstacles which oppose and obstruct the free course of our holy cause, and to employ more zealously his time, talents and means, in every peaceful and righteous instrumentality for its speedy triumph.—

Resolved, That we view any future annexation of Texas to the union, unless the existence of slavery be utterly and forever inhibited within its limits, as fatal to the political power of the free states, and destructive to their interests in the union.

Resolved, That the experience of last year has abundantly proved, that the demands of the slaveholders of the south for the maintenance of their system, tend to the utter subversion of the indisputable and heretofore unquestionable rights of the north, the liberty of the press and of speech, personal security and the right of trial by jury; and to the utter subversion of the principles of the American constitution.

Resolved, That it is time for the abolitionists of Ohio to relinquish *all party* attachments by which they have heretofore been actuated in politics, and to act with a single view to the *supremacy of the laws*, the *inviolability* of *constitutional* privileges, and the *equal rights of all*.

Resolved, That it be recommended to abolitionists throughout the state, to adopt means for ascertaining the sentiments of candidates for office, in relation to the great principles of constitutional liberty and legal protection which as abolitionists, we *all* cherish, and to support only such as are decided in maintaining these principles, and in upholding order and law in the community.

Resolved, That it be recommended to the friends of anti-slavery throughout this state to enter into and promote as far as practicable the culture of the *Sugar Beet*, as a means of diminishing the extensive use of the products of slave labor.

Resolved, That example has more influence than precept, and that the unnatural, cruel, and dishonest practice of slavery corrupts the public morals, undermines and destroys the influence of religion, wages a war of extermination against the natural dictates of justice, uproots and scatters to the winds the republican doctrine of equal rights, makes our boasted liberties the jest of the world, and a cause of triumph and hissing to monarchs, nurtures within the bosom of the nation millions of enemies to the government, and requires that society be supported and maintained by force; whereas it should be cemented by mutual interest and upheld by common good will.

Resolved, That we as abolitionists have no connection with any of the political parties of this union, and that it is not the object of abolition either directly or collaterally, to aid or abet either of said parties or their leaders otherwise than as the same may promote the abolition of slavery, to which alone we as abotitionists stand pledged.

NOTICE

The the third annual meeting of the New-Hampshire Anti-Slavery Society will be holden on Thursday the eighth of June next, at the South meeting-house in Concord, commencing at ten o'clock, forenoon.

As business of importance to the prosperity of the society and the cause in which it is engaged is to be transacted, it is desirable there should be a full attendance of delegates from the auxiliary societies, and of the friends of human rights from all parts of the state. Several distinguished strangers are expected.

By order of the Executive Committee,
ALBE CADY, Acting Secretary.

Delegates are requested to call at the Counting Room of the Herald of Freedom, immediately after their arrival.

Concord, May 27, 1837.

☞ The monthly meeting of the Ladies Anti-slavery Society of Concord will be held at the house of Mr. Hazen Walker on Wednesday the 31st inst. at half past two o'clock in the afternoon.

☞ Monthly Concert of prayer for slaves, on Monday evening next, at the Lecture Room of the South Congregational church, at half past seven o'clock.

May 27.

Bow Canal.

THE Proprietors of the *Bow Canal* are hereby notified that their Annual Meeting, for the choice of Officers of the Corporation, will be holden at the Phœnix Hotel in Concord, N. H., on Tuesday the 30th day of May instant, at ten o'clock in the forenoon.

GEORGE KENT, *Clerk.*

May 10, 1837.

To be Let.

THE House on State Street, in Concord, recently occupied by Capt. Moses G. Atwood. Terms favorable, and possession given immediately.

Apply to GEORGE KENT.

May 10, 1837.

POETRY.

For the Herald of Freedom.

The African's Dream.

"Vainly, but well, that chief had fought,
He was a captive now."—BRYANT.

In the land of slavery where olives bloom,
On the verdant banks that Savannah laves,
Where the winds breathe soft with their sweet perfume,
Where the woodbine twines o'er the freemen's graves—
In the land of the south, on Columbia's soil,
In the shade of a tree, sat a slave from his toil.

As the birds sang sweet in the boughs above,
And so freely flew to the grove they chose,
Then the chieftain thought of his home of love,
As he sadly sank to a deep repose;
And he dreamed,—on the banks of the Niger he came
To the home of his children, his wife and his name.

And his wife came out with her flowing tears,
For she cried for joy that again was found
Him she had not seen since her youthful years,
And his children wept as they gather'd round,
And they welcomed him home to the green shady palm,
Where they often had fled from the robber's alarm.

Then he looked around with a father's smile
As his children played with their wonted glee,
And they asked him where he had been the while,
And he pointed over the dark blue sea;
Then he gazed on his wife, and he thought of the hours
That they often had spent in their green shady bowers.

But he heard a sound in the rustling glen,
And their joy was hushed, for a voice has there,
And he thought the murderer had come again,
When he fled from home, from the robber's snare;
But his ears, they were stunned by the sound of a crash,
And the chieftain awoke,—*'twas the crack of the lash!*

O. M. O. T. M.

May, 1837.

Sonnet to Spring.

BY JUDGE H. THOMPSON.

The god of day rose warm and bright,
And th' op'ning flowers in his light
Were glittering in their dreary dress,
As if they felt a thankfulness.
Young birds came flitting on the wing
And all things whispered—this is spring.

The gurgling brook beneath the trees
Flowed warmer in the balmy breeze;
The lark sent forth a sweeter strain,
As nature woke to life again;
And every bright and budding thing
Did seem to whisper—this is spring.

The icy gale which hurried forth
In cheerless cadence from the north,
Had left the valley and the brake
And the clear bosom of the lake,
Where now the wild fowl dips his wing,
And revels in the hour of spring.

Ah! who would not confess the power
Which speaks in every shrub and flower;
Nor look with tearful eye to heaven,
Solicitous to be forgiven.—
Oh! God, accept the heart I bring
On this all radiant morn of spring.

MISCELLANY.

From Zion's Watchman.

WAR.

DEAR BROTHER,—You say you should be glad to make your paper the medium of communication with the public on the subject of peace. How can you, or any one, plead the cause of the slave, on *Christian* principles, and not oppose the law of violence, the basis of all war? And what is slavery but the carrying out of the war principle and spirit to the end. To hold and use men as goods and chattels, is the end of the law of violence—the consummation of the war principle. I hope the advocates of the *law of love*—the advocates of peace—will avail themselves of your invaluable and widely circulating paper to diffuse light as to the sinfulness of all wars and fighting. It is a subject on which I love to think, speak and write, and, as far as other engagements permit, I should be happy to communicate with our dear brethren in Christ, on this subject, through the Watchman.

I have been accustomed to consider wars with reference to the motives with which they are undertaken. The mere act of inflicting physical injuries on men, even unto death, is supposed to be right. It is said that the guilt of taking life depends entirely on the *motives* which lead to the act. So wars are generally characterized by the motives with which they are undertaken.—There are various kinds of wars—four of which I will consider. 1. Offensive war. 2. Vindictive war. 3. Redressive war. 4. Defensive war.

1. *Offensive war.*—It would seem that no christian could, for one moment, justify offensive war. All cry out against it, and consign the aggressor to the lowest depth of wickedness and infamy. I have heard it said there never was a war purely offensive. It may be true, that one man never invaded the rights of another without seeking to justify himself, by endeavoring to make it appear that he did it in self-defence. But there have been offensive wars, and men have justified them. When man lifted the standard of rebellion against God, he waged an offensive war. We have all been engaged in a war, purely offensive, against our Maker. And it is remarkable that *woman* first introduced the spirit of war into this world. She first proclaimed war against God. And if men will wage an offensive war with God, will they hesitate to invade the rights of each other? They will not. What is slavery but an *offensive* war? Ever since we have been a nation we have been engaged in a war with our colored brethren—purely *offensive*. This is a war conducted by the same means by which all wars are conducted, i. e. swords, pistols, guns, whips, fetters and prisons. We have invaded the negro's rights, stripped him of his all, and held over him the rod of a tyrant. The church is engaged in this murderous and soul-destroying warfare. Yes, ministers and christians in *name*, are engaged in this invasion of their brother's rights—in this offensive war.

See, too, our treatment of the Indians.—On our part, our conduct has been nought but a series of aggressions, and after all the hypocritical prating of this nation about the savage cruelties of the Indians, in the sight of God, their white invaders have been tenfold more unjust and savage. The professedly civilized and christian whites are, in fact, the savages—for they, like blood-hounds have hunted the poor Indian till he is driven to seek a home in the Pacific wave. Yet we are all the time declaiming against offensive war. Base hypocrisy! With one hand we seize the negro and the indian, and hew them down with the sword, and with the other we dissuade against all offensive war. The man who advocates slavery, advocates *offensive* war in its most bloody and revolting forms.

But I will not argue this. All condemn offensive war, and it is folly for the advocates of peace to spend their time in proving the sinfulness of offensive war.

2. *Vindictive war.*—A war—merely for purposes of revenge—merely to inflict suffering on others, and to gratify a revengeful spirit. All such wars are sinful. Our blessed Saviour forbids all revengeful feelings. We are not to cherish or exercise them at all. Every indulgence of revenge is a sin against God, and no christian can cherish this spirit. Yet how many wars between individuals and nations are undertaken merely for revenge. No christian can justify war undertaken for revenge.

3. *Redressive war.*—By this I mean, a war undertaken to redress injuries committed against property, character, liberty, person, &c. A man injures me to the amount of 50 dollars—I insist on his making me good. He refuses. I wage war with him, merely to obtain that of which he, by violence and injustice, has deprived me. France owed us $5,000,000 Would not pay. We were going to war to seek redress. Our redress would have been—$100,000,000 expended, and 50,000 men lost in war. Then made peace and given up the $5,000,000. A man insults my honor. I challenge him. Murder him, or he, me; and then my honor is healed!

The sinfulness of such wars are so apparent, that I need not dwell upon them. No man, with the spirit of Christ, can engage in war—can murder his brother, for such purposes. No christian will pretend to justify them, in the face of that command—"*return not evil for evil.*"

In some future communications, I purpose to show that *defensive war*, in all cases, individual and national, is opposed to the spirit and precepts of the gospel, and utterly inconsistent with christian character.

H. C. W.

New-York, April 6, 1837.

From the National Enquirer.

Triumph of Reason over Prejudice.

Mr. Editor,—Need a man blush at being compelled by the irresistible impulse of reason and common sense, to acknowledge that he has been wrong?—must a man *continue* to adhere to a principle, *after* his mind is convinced that that principle is wrong in itself, and subversive of the natural rights of his fellow man? I apprehend not. No man will contend but that to acknowledge an error, is a sure and certain evidence of that mind being in search of TRUTH—no matter, though all the ancient and modern temples of iniquity and injustice should crumble into ruins—no matter, though the cherished institutions of ages should be sapped to their foundations—no matter though the whole moral and political government of society should undergo a thorough revision, provided the object is accomplished—the attainment of truth—the fair and equal administration of justice—the right of every man to unrestricted personal liberty.

I acknowledge, Mr. Editor, that until very recently, I condemned the whole principles and measures of the party known as abolitionists, as loudly and as unjustly as the talented editor of the New-York Courier and Enquirer now does. Without ever informing myself of the justice of emancipating principles, or ever taking into consideration the poor, miserable condition of hundreds of fellow beings, who, deprived of their natural and inherent right to unrestricted personal freedom, toil and sweat at the ignoble shrine of avarice and ambition; whose whitened locks are stained with the enslaved blood of tyranny—whose years roll on through a long life of uninterrupted misery and degradation whose souls are fettered, and whose minds are taught to believe that their highest ambition should be to pay implicit obedience to their unnatural master—the current of whose religious devotions are turned from their legitimate course, and made to sing hosannas to the '*immaculability*' of a modern *republican* despot!

Again—I was so inconsiderate and prejudiced, as to attribute to the abolitionists the crime of creating all the mobs which have of late years, defied the power of law, trampled upon individual rights, and detracted from the fair fame of the community in which they have occurred. Without ever reflecting that the God of nature had made man an 'intellectual' being, and that the constitution of the U. States secures to every man the *right* of speech—and that in the exercise of these inherent and secured rights, he should not be disturbed, so long as he entrenches himself within the limits of law, of justice, and of reason. How unfair, and ungenerous, is it then, to blast the fair name of a set of men who are so patriotically devoting their time, their talents, and their pecuniary resources, in a philanthropic manner, to raise from an unjust and debasing servitude an unfortunate and weak race of fellow beings, with the infamous, violent, and unlawful acts perpetrated by ignorant and disorderly persons, who, not knowing their own rights, cannot respect those of their neighbors.

That SLAVERY, in any and every instance is unjust in itself—a direct and unqualified usurpation of Divine law—at variance with the fundamental principles of a government based upon equal rights and privileges—corrupting to the moral principles of a community where it may exist, and immeasurably destructive to the earthly and eternal happiness of the slave himself, I do most religiously believe. And that were it not for the pecuniary considerations arising from the traffic, there is no man breathing, however lost to every impulse of honor, however low in the scale of moral degradation he may have sunk, however invulnerable his cheek to the glow of shame, who would be found buying and selling blood, bones, and flesh, moulded alike with himself, in the image of his Creator, I do as sincerely believe. I say then, GO ON, and persevere, regardless of the shafts of envy, detraction and ambition, until you convince the moral sense of the community that SLAVERY is a stigma upon the character of a people professing equal political and ecclesiastical privileges, which cannot be erased, until the broad banner of freedom is unfurled alike over ALL!

J. R. C.

Mr. Reed's account of a Negro Meeting.

When Messrs. Reed and Matheson, the deputation from the English congregational churches, visited America in 1834, Mr. Reed attended a meeting of the blacks in Lexington, Ken. of which he gives the following account.

"I learned that in the afternoon there would be worship in the African church, and I resolved to go. My obliging friend, Mr. Caruthus, attended me. The building, called a church, is without the town, and placed in a hollow, so as to be out of sight; it is, in the fullest sense, "without the gates."—It is a poor log house, built by the hands of the negroes, and so placed as to show that they must worship in stealth. It is, perhaps, 20 by 25, with boarding and rails breast high, run around three sides so as to form galleries. To this is added a lean-to, to take the overplus, when the weather would admit of larger numbers. There were three small openings besides the door and the chincks in the building, to admit light and air. The place was quite full; the women and men were arranged on opposite sides; and although on a cold or rainy day there might have been much discomfort, the impression now was very pleasant. In the presence of a powerful sun, the whole body were in strong shadow; and the light streaming through the warped and broken shingles, on the glistening black faces of the people, filled the spectacle with animation. I had taken my place by the door, and was waiting the commencement.

By the laws of the state no colored persons are permitted to assemble for worship, unless a white person be present and preside. On this account the elders of Mr. Douglass' church attend in turn, that the poor people may not lose the privilege they prize. At this time, two whites and two blacks were in the pulpit. One of the blacks, addressing me as their "strange master," begged that I would take charge of the service. I declined doing so. He gave out Dr. Watt's beautiful psalm,

"Shew pity Lord, O Lord forgive," &c.

They all rose immediately. They had no books, for they could not read; but it was printed on their memory, and they sang it off with freedom and feeling. There is much melody in their voice, and when they enjoy a hymn, there is a raised expression of the face, and an undulating motion of the body, keeping time with the music, which is very touching.

One of the elders then prayed; and the other followed him by reading and exposition of scripture. The passage was on relative and social duties; and I could not avoid observing how it reflected on the conduct of the white and pleaded for the slave. They sang again,

"Come ye that love the Lord;"

and with equal freedom and pleasure. The senior black, who was a preacher among them, then offered prayers and preached. His prayer was humble and devotional. In one portion of it he made an affecting allusion to their wrongs. "Thou knowest," said the good man, with a broken voice, "our state—that it is the meanest—that we are as mean and low as men can be. But we have sinned—we have forfeited all our rights to *Thee*, and we would submit before *Thee* to these marks of thy displeasure."

He took for the text of his sermon these words, "The spirit saith come," &c. He spake with connection of our original distance; of the means provided for our approach and redemption—of the invitation as founded on these, and closed by an earnest and well sustained appeal to them to act on the gracious invitation. "Ah, sirs," he exclaimed, "do you know what it is to come? Oh! it is to know our own weakness; it is to know our own unworthiness; it is to know that you are sinners, and ready to fall into hell for your sins; it is to fly to Jesus Christ as your help and your Saviour, and to cry, 'Lord save, or I perish!' To come! Oh, it is to fall down at his feet—to receive him as your new master—to become new creatures—and to live a new life of faith and obedience," &c. "O, sirs," he continued, "that you would come! How can I persuade you to come! I have seen the good and the evil. I have seen the christian dying, and I have seen the sinner dying." He spake of both, and then referred to his own experience—the change religion had made in him—the happiness he had had since he knew it—the desire he had that they should be happy likewise. It was indeed a very earnest and efficient appeal.

The other man of color followed with a spontaneous address meant to sustain the impression. He had some conceit and forwardness in his manner, but much point in what he said. He concluded by noticing what had been doing among them lately; and by calling on those who were really concerned to come to the Saviour, to occupy the anxious seats. They sang again; and, while singing, some forms before the pulpit were cleared, and about twelve persons knelt down at them with great seriousness of manner. There was no confusion, and the act of coming out does perhaps less violence to their feelings, as they are a small body, and are on an equality. One of the Elders now took the matter into his hands, and offered prayer. Had he sought to cool down the state of feeling, it could not have been better done. But there was no need for this; for there was no extravagance. They then arose, sang, and separated.—This was the first time I had worshipped with an assembly of slaves, and I shall never forget it. I was certainly by sympathy bound with those who are bound; while I rejoiced on their account, afresh in that divine truth, which makes us free indeed—which lifts the soul on high unconscious of a chain.

Much has been said of the inequality of the races. That is a question which must be settled by experiment. Here the experiment was undoubtedly in favor of the blacks, In sense and in feeling, both in prayer and address, they were equal to the whites; and in free and pointed expression much superior. Indeed, I know not that while in America I listened to a peroration of an address that was superior to the one I have briefly noted to you."

SUPERVISION OF EDITORS.—The enlightened government of Prussia, which is so much praised by a certain class in this country, has issued an ordinance,

"That every person who thinks to obtain permission to edit a journal in Prussia must have acquired an academical degree. This will at least be a wholesome check on the mischief that results from the circumstance that so many inexperienced and wholly uneducated persons preside over the periodical press, which is, in our time, of such importance."

Could the supporters of our American "peculiar institutions" only carry out their plans for obtaining the control of our colleges and theological seminaries, and then clap on this finisher, who knows but we might yet be as well governed as the people of Prussia? And it would save a world of trouble which the people now have in governing themselves.—*N. Y. Evangelist.*

PROSPECTUS
OF
THE RIGHTS OF MAN.

EDITED BY JOHN G. WHITTIER.

This paper will be published every week in the city of Portland, and will be the organ of the Maine Anti-Slavery Society. Its columns will be mainly devoted to the publication of facts and arguments relating to slavery in the United States, and to the measures now in operation for its abolition; and a free and full discussion of the moral, political and legal questions growing out of it.

A free press unshackled by party or sectarian influences is especially needed at the present time in Maine. A large and rapidly increasing number of her citizens have been stigmatized as incendiaries and fanatics, and no suitable opportunity of defence has been afforded them. The principles which they hold dear have been denied and misrepresented; the measures which they have felt it to be their duty to pursue have been made the occasion alike of legislative and ecclesiastical censure. The essential rights of the free laborers of New England have been assailed. The spirit of southern slavery is extending itself northward and eastward. The right of petition—the right of free discussion—the right of peaceably assembling, have all been called in question. And if we would not abandon them forever, the present is the time to set up the standard of defence and rally manfully around it.

The great crisis in the political destiny of this union has well nigh come. In the eloquent language of a profound and far-sighted statesman, John Quincy Adams, "the conflict of interest and principles, involved in the jarring elements of freedom and slavery, implanted in the physical, moral, intellectual nature of our institutions is coming to an issue, and must control the destinies not merely of this nation, but of this hemisphere, and of man upon this planet. The abolition of slavery in the district of Columbia is but a drop of water to the ocean—but a mite in the mountain laboring with the freedom of man." Has Maine no interest in this mighty struggle? Is her ear closed to the sighing of the prisoner? Has she no heart to feel for the woes and wrongs of millions? Is she prepared to lay the rights of her own citizens on the altar of slavery, and be herself the hewer of wood and the drawer of water for the sacrifice?

The rights of man will advocate the freedom of speech and press, and the right of petition at the north, as well as the claims of the slave to IMMEDIATE EMANCIPATION. Its object will be to call out, concentrate, and augment the abolition feeling of the State, to furnish a medium for the publication of accounts of the formation of new societies and of the movements of those already in existence, and to correct the misrepresentations and repel the attacks of the opponents of emancipation. At the same time it will be the aim of its editor to furnish the important news of the day, and to make it a valuable and interesting periodical to all classes of community.

The paper will be published every Friday, at $2 00 in advance, or $2,50 at the end of the year. It will be of the size of the "Philanthropist," published at Cincinnati, Ohio, and will be printed on good type and good paper.

MOSES CHAMBERLAIN,

HAS just received a general assortment of **SPRING AND SUMMER GOODS,** many of which were bought at auction, at very low prices, consisting of

BROADCLOTHS & CASSIMERES,

of different grades and colors, Prints, Nankins, Ginghams, Cambricks, Muslins, Cotton and Worsted Hose, English Remnants, Sheetings, Shirtings, &c.

—ALSO—

HARD WARE, OILS & PAINTS,

Fresh Oranges and Raisins, also a general assortment of

WEST INDIA GOODS,

which will be sold as low as can be purchased in town.

Concord, April 29, 1837.—tf

GEORGE PORTER,
Dealer in
CROCKERY,
CHINA, GLASS, HARD AND HOLLOW WARE,
WINDOW GLASS, PAPER HANGINGS &C.
No. 1.
Low's Brick Block Concord, N. H.
June 18, 1836.

Johnson's Vegetable HAIR OIL.

A BEAUTIFUL head of hair has always been considered one of the greatest ornaments ever bestowed by nature upon the human frame, and indispensably necessary to the perfection of personal beauty. It is a common complaint among young persons that their hair is falling off or becoming dry and unhealthy, this may be owing to the application of improper and injurious oils, or to the entire neglect of the hair. Without proper attention, diseases of the hair will arise, which are often found to occasion thinness, falling off, and sometimes total baldness. For these evils, and the inconveniences necessarily attending them, Johnson's Vegetable Hair Oil will be found an almost infallible remedy. This Oil was tried in many cases of baldness, thinness and falling off of the hair, before it was offered to the public, and in nearly every instance its beneficial effects have been realized to admiration. It has in many cases been known to produce a new and beautiful growth of hair on heads which were bald; and it will always check that falling off which so frequently occurs. In cases where it becomes dry and ceases to grow, this Oil will very soon render it healthy and produce a rapid and beautiful growth without the least injury to the head; nor does any falling off follow after using it. That loss of hair which so frequently takes place after sickness may be easily prevented by using this Oil. In short no Oil has ever been offered to the public that gives such universal satisfaction, and stands the test of experience like *Johnson's Vegetable Hair Oil.*

For sale by EDWARD BRACKETT.
Concord, April 1, 1837.

ANTI-SLAVERY PUBLICATIONS.

JAY'S INQUIRY into the Colonization and Anti-Slavery Societies, price 37 1-2
SONGS OF THE FREE, 50
EVILS OF SLAVERY AND THE CURE OF SLAVERY, 5
AUTHENTIC ANECDOTES OF AMERICAN SLAVERY, 5
ANTI-SLAVERY CATECHISM, 10
STROUD'S DIGEST, 62
ANTI-SLAVERY CARDS, 25
"RIGHT AND WRONG IN BOSTON" being the Annual Report of the Boston Ladies' Anti-Slavery Society, containing a concise statement of events previous and subsequent to the Annual Meeting, 1835. 30
"THE SLAVE MARKET OF AMERICA," a print, containing a view of the Capitol at Washington, the slave prisons at the same place and at Alexandria, &c.
SOUTHERN IDEAS OF LIBERTY.—An engraving.
THE FOUNTAIN, for every day in the year. Price 18 3-4 cents.
ANTI-SLAVERY LETTER PAPER, with an engraving. Price 4 cts. per sheet.
A FULL STATEMENT of the Reasons, which were in part offered to the Committee of the Legislature of Massachusetts, on the 4th and 8th of March, showing why there should be no Penal Laws enacted; and no condemnatory resolutions passed by the Legislature, respecting Abolitionists and Anti-Slavery Societies. Price, 12 1-2 cents.
PROCEEDINGS of the N. E. Convention, held May 1834.
AN ACCOUNT OF THE INTERVIEWS which took place on the 4th and 8th of March, between the Committee of the Massachusetts Anti-Slavery Society, and a Committee of the Legislature. Price, 12 1-2 cents.
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ADDRESS of the KENTUCKY SYNOD 6
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MEDALS, 25
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Abrogation of the 7th Commandment, 4
RIBNEY to the Churches, 3
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SLAVE'S FRIEND, 80 cts. per hund.
Report of the N. H. A. S. Society, $4 per hund.
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THOMPSON'S LECTURES, 50
A MEMOIR of GRANVILLE SHARP, to which is added Sharp's "Law of Passive Obedience," and an extract from his "Law of Retribution." By CHARLES STUART. 38
GUNNISON'S FAST DAY Sermon, 12 1-2
CUTLER'S SERMON, 6
PUTNAM'S ADDRESS before the Concord Ladies A. S. Society, 6
NARRATIVE of AMOS DRESSER, with Stone's Letters from Natchez, 8

☞ The above are for sale at the Anti-Slavery Office, Low's Building, (third story) opposite the Post Office.

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TERMS.—One dollar per annum, if paid in *advance.* After six months, One Dollar and fifty cents will be charged. To those who delay payment until the expiration of the year, Two Dollars. ☞The expense of conveyance in all cases to be defrayed by subscribers.

☞All Letters and Communications, POSTAGE PAID, to be directed to JOSEPH HORACE KIMBALL, Editor, Concord, N. H.